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*Our OBLIGATIONS to do GOOD, and
the Manner of doing it.*

A
S E R M O N,

PREACHED AT THE
ANNIVERSARY MEETING
OF THE
SONS of the CLERGY,

WITHIN THE
DIOCESE of DURHAM,
AT
ST. NICHOLAS' CHURCH,
IN
NEWCASTLE,

On Thursday the 6th of September 1750.

By JOHN ELLISON, A. M. *K*
Vicar of Bedlington, and Lecturer of St. Andrew's in Newcastle.

N E W C A S T L E.

Printed and sold by J. WHITE, and to be had of M. Bryson,
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1750

Our Obligations to the Good and
the Honour of doing it.

A

SERMON

PREACHED AT THE

ANNIVERSARY MEETING

SONS OF THE CLERGY

WITHIN THE

DIOCESE OF DORSET



ST. NICHOLAS CHURCH

W. R. C. N. S. T. A.

On the 25th of August 1845

BY JOHN ELLISON, A.M.

Curate of Dorchester, and Vicar of St. Andrew's Church, Newmarket.

NEWCASTLE

Printed and sold by J. W. ... and to be had of M. ...
R. ... for ...
Bristol: ...



P R E F A C E.

THIS Sermon comes Abroad at the Request, and therefore under the Protection, of a very worthy Member of our Society, who has ever had the Work of Love and Charity here recommended much at Heart, and has himself laboured abundantly in it.

We of the Clergy, who are daily instructed by his Example, in our Duty and Ministry, and have been ever happy under the Exercise of his Jurisdiction and Authority, have great Reason to pray for the Continuance of so valuable a Life.

The

The following Subject has been so thoroughly handled, and is so well understood, that scarce any Thing can now be expected but what has been said before. But this, I hope, will readily be excused, as it will call to your Remembrance several excellent Discourses on the like Occasion, some of which are already in your Hands.

I shall therefore add nothing more, but our publick Thanks and Acknowledgments, for the many bountiful Assistances we have received, for the Support of this very necessary and most useful Charity: And if this Address, made in the Behalf of the Widows and Orphans of poor Clergymen, meets but with a favourable Acceptance, I am well rewarded.

G A L.



GAL. vi. 10.

*As we have Opportunity, let us do Good
unto all Men, especially unto them
who are of the Household of Faith.*

THE Duty here recommended by our
Apostle is very great and compre-
hensive, and fairly points out to us
the particular Charity which we are
now engaged in. *As we have Opportunity, let
us do Good unto all Men, especially unto them
who are of the Household of Faith.* From
which Words I shall take Occasion to dis-
course,

I. OF our Obligation to do Good. *Let us
do Good.*

II. OF the Time and Measure; or, *When
and how*, we are to do Good. We are to
do

do Good, *as we have Opportunity, while we have Time*; or, as the Words are rendered, *As we have Ability*.

III. I shall consider the Extent of this Duty; or, The Persons to whom we are obliged to do Good. *We are to do Good unto all Men, but especially unto them who are of the Household of Faith*. Which will lead me in the last Place to make an Application of the Whole, suitable to the Occasion of our present Meeting.

AND I. Speak we of our Obligation to do Good.

As Goodness is essential to the Deity, and a necessary Perfection of the Divine Nature; so when God created Man, he stamped upon his own Image this most lovely Part of his Nature, that he might bear some Resemblance of himself. Hence is it, that we all of us have natural Inclinations and Propensions to do Good, which are placed in us for salutary and noble Ends, and this Affection in us is what we call *Humanity*. And our Reason was given us, that we might not only know and acknowledge our immediate Dependence upon the Creator, for all the Blessings of this Life; but also that we might make a right Improvement of every Talent, and of every Opportunity, for the
Good

Good of our Fellow Creatures : And when we do this upon good and sufficient Motives, we act suitable to our Nature, and the Circumstances in which God has placed us.

THOSE who had no other Light to guide them than their own Reason, found themselves plainly instructed in this Duty, and by the Reflections which they ever made, on their own Inclinations and Dispositions, they were fully convinced, that, to do Good, was the greatest Comfort, and highest Satisfaction, to a rational Creature ; on which Account a wise Heathen † could say, “ That nothing was more pleasant “ to him, than the Conscience of a well-spent “ Life, and the Remembrance of the many Benefits, and good Services, which he had done “ to others ;” nay, as an ingenious Writer observes, “ Some receive more of their Happiness “ at second hand, or, by rebound from others, “ than by direct and immediate Sensation.”

IT would be endless, here, to draw out a Scheme of the several Infelicities and Distresses which we daily meet with,—and which loudly call upon us for Aid and Relief ;—for we know not half of what other Men feel and suffer ;—a great deal of Misery and Affliction is behind the Curtain, and all who suffer do not complain.

B

BUT

† Cicero de Senectute.

BUT however, this we know for certain, that Misery belongs to our Condition, and Nature, and is what we shall never be without;—that we are imperfect Creatures, and cannot long stand alone;—and therefore no Man should be so vain and partial, as to imagine himself exempt from this universal Law of Love and Benevolence. And the same Conclusion will arise, not only from our Appetites and Inclinations, or Wants and Exigences, but also from God's dividing his Benefits severally among Men, that they might be Partakers, one with another, of the divine Communications and Love.

FOR since, by God's Providence, his Gifts are variously dispensed, to some a larger, to some a smaller Share, we may reasonably presume it was upon this very Account, that all the Members of the great Body of Mankind might be aiding and assisting, one to another, in mutual Love and Service; and that * *the Abundance of some might supply the Want of others*; and it is indeed an Argument of a noble and generous Mind, thus to employ our Inclinations, our Interest and Power, for the Benefit and Good of Mankind.

NOW to these Considerations, we may farther add the Motives of our holy Religion; for
tho'

* 2 Cor. viii. 14.

tho' we cannot help complying with the Duty, upon the Principles of Nature and Reason; yet it is the Tendency and Business of our most holy Religion, to procure, as much as may be, the Good and Happiness of Mankind. And though Nature of itself be a strong Spur to Acts of Love and Benevolence, yet will it exert itself more vigorously, when animated by a Principle of Religion, by an ardent Love of God, and by the certain Hopes of a future Remittance.

AND herein we shall imitate the Behaviour of that divine Person who *went about doing Good* both to the Souls and Bodies of Men, even Jesus Christ, who was the Example of all Perfection in human Nature, and has commanded us, *that we should love one another.*

BUT II. Consider we now the Time and Measure, or, *when and how*, we are to do Good, *We are to do Good, as we have Opportunity, while we have Time, or as we have Ability.* And

I. SPEAK we of the Opportunity or Time. *Now*, even *now*, is the Time of Labour and Love, the fatal Season that must render us either happy or miserable to all Eternity. For, this present World, however some of us may have set our Affections upon it, is not a State

of any great or high Enjoyment, neither is it to be always our Home,---for we are only Strangers and Travellers in it, as all our Fathers were.

SINCE then the Time allotted us for doing Good, is very short and uncertain, it highly concerns us all, while we have Time, to make the best Use of it we can. For, it is such a Blessing, that, whatever we do now, yet the Hour is coming, when we shall put a just Estimate upon it. And indeed what can be a greater Comfort to us, when our Time draws near to an End, than to consider how much Good we have done with what God has been pleased to bless us. There is a Time, we all know, for sowing, as well as for reaping, but except we sow in Season, we cannot expect to reap with Advantage,---neither will this Season always last; for, when we are dead,---there is an End of all our Work,---of all our Labour,---of all our Time,---and of all our Opportunities to do any more Good. Nay, who knows, whether this very Opportunity, which we now have, of doing Good, may not be the last that we shall ever have.

LET us therefore * *be found of them that seek us not*, and be made manifest to them that ask not after us, lest otherwise we may never have

* Rom. x. 20.

have an Opportunity of knowing their several Wants and Necessities:—And, if we really intend to do Good, to the utmost of our Power, we must not wait for Opportunities, but seek after them, that we may see the Good done, and have both the Pleasure and Reward of it. —Whether or no, we shall have the like Recompence, (the Pleasure, for certain, we cannot have) for leaving that in Charity, which we could have well spared in our Life-time, and must part with when we die; and which, I am afraid, Men often leave as a Satisfaction for something done amiss, or left undone; you would do well to consider. Certainly, the safest Way is, to do whatever Good we can, as Occasion offers, and that with an honest and upright Heart, as far as is consistent with human Imbecillities * *not as Men-pleasers*, to gratify and serve any prevailing Passion, or precarious Interest, but † *in the Fear of God*; so that none may have any Reason to blame us, in that which is administered by us, and that our § *Good may not be evil spoken of*.

BUT 2. This Phrase, *as we have Opportunity*, will admit of another Interpretation, which determines not so much the Time, as the Measure, of our Charity;—we are to do Good, *as we have Ability*.—Now, as the World is divided into High and Low, Rich and

* Eph. vi. 6.

† Col. iii. 22.

§ Rom. xiv. 16.

and Poor, there is as much Difference in Mens' Abilities, as in their real Wants and Necessities; and therefore, the Ability as well as the Necessity, should always be considered. For if we give more than we can afford, for the Sake of a little Applause, or being like our Neighbours who are in far better Circumstances than we are, we injure our own Families as well as those with whom we have to do; and such vain Pretensions, and proud Competitions, can never be consistent with Duty and Character, or with true Christian Love and Charity, which, according to our Apostle, * *envieth not, vaunteth not itself, is not puffed up.*

WHEREFORE we find St Paul † excusing the Philippians from sending him Relief. They wanted, it seems, no good Will, but (says he) *ye lacked Opportunity*, or, as it is rendered, *ye lacked Ability*, and therefore he accepts the Will for the Deed. And so will God doubtless accept this of every one of us; if so be, we have not wilfully wasted our Master's Goods, which should have been given to the Poor, upon the Gratifications of our Lusts and Appetites: And if we do but gladly give of the Little that we have; it will be of more Avail before God, than a strange Medley of Alms and Oblations blended with Vanity and Pride,
or

* 1 Cor. xiii, 4.

† Philipp. iv. 10.

or extorted by Tyranny, ~~or~~ over-awed by Superstition.

No Man therefore can justly complain, that God requires more of him than he is able to perform, since he makes our real Ability the Rule and Standard of our Charity; and when we are able, surely he may require something of us, for numberless Obligations, yet unacknowledged and unreturned.

THOSE therefore to whom Providence has been free and liberal, we are to look upon, as the chief Stewards of Heaven, and Dispensers of its Blessings. And doubtless such as have tasted largely of God's unenvied Bounty, and enjoy the Advantages of Birth and Fortune, should hold themselves more particularly obliged to be ready to every good Work, as those who are most able; for ** unto whom much is given, of them much shall be required.*

NAY indeed, Wealth and Riches are no otherwise a Blessing to ourselves, than as they put into our Hands an Opportunity of doing more Good.—None surely are so fit to give, as those who are most able.—And amongst such as are rich and wealthy, they seem to be most able, whose Riches are greater and whose Occasions are less; or who have neither so many to maintain

* Luke xii. 48.

tain now, nor to provide for hereafter. But let us, however, be careful, how we judge and censure one another in this Matter; for we may sometimes have more upon our Hands to provide for, than other Men know of—as, many poor Relations, Friends and Dependants, who cannot stoop so low, as to seek the Assistance of a *parochial Rate*, or to have their Necessities publickly known.

WE do not hear of all that Men do for one another, neither is it fit or reasonable that we should. There are many, for certain, who receive Charity, who are not known to receive it; and it would, I am convinced, go very hard with many, if there were not private Benefactors, as well as publick ones.

I SHALL not here pretend to determine in what Proportions our Charity should be distributed. Our Apostle, we find, makes our Ability the Rule and Measure of it, *as we have Ability*; which is the very Word made use of, in the * first Law that was ever made for the Relief of the Poor of this Kingdom, and

* 43 Eliz. c. ii. Before the Reformation the Poor were maintained by the several Monasteries, Priories, Religious-houses and Hospitals, which were then plentifully endowed; but as soon as they were dissolved, there sprung up in a few Years a very numerous Poor, whose Miseries and Necessities were the Occasion of this Statute.

and which *Word* has never yet, that I know of, been fully explained.

BUT however, though the Poor had really no legal Demand upon the Rich, yet they have a Right that is superior and antecedent to all *human Constitutions*; for they claim under God, who is the supreme Lord and Proprietor of the Universe, and has so purposely divided his Gifts, that we might be Partakers one with another.

CHRISTIAN Ability will never be tied down to any set Times or Payments, which, strictly speaking, is a Debt due to the Laws of the Land; but will consider Charity as a Debt of Nature and Religion, and will set no other Bounds to our doing Good, but what our own real Wants, or want of Opportunity prescribes to us.

AND as the Necessities of our Brethren will ever exceed the Abilities of the most bountiful Giver, so the giving what we can, in such a Manner as may best turn to Account, ought to be every wise and good Man's Care;—which brings me to consider,

III. THE Extent of this Duty, or the Persons to whom we are obliged to do Good:—
We are to do Good unto all Men, but especially

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unto

unto them who are of the Household of Faith.

I shall first speak of the Extent of this Duty in general, and of this but briefly, *We are to do Good unto all Men*; for, as our Apostle speaks, *† God hath now made of one Blood all Nations of Men, to dwell upon the Face of the Earth*; and therefore in this Relation, all Mankind are intitled to common Acts of Charity and Beneficence; and it were inhuman, unnatural and unreasonable, for us to deny them our Help and Assistance when they are within our Reach and Power.

BUT as it is impossible to exercise our Charity to the Relief of all Mens' Wants, so the particular Application of it must be left to every Man's own Prudence and Discretion,—as our respective Relations and Obligations will allow of, or the different Circumstances of other Men require. For as Benevolence is a Principle in reasonable Creatures, so it is to be directed by their Reason,—whence it will follow, that though a Man were never so well disposed, yet he must of Necessity set some Rules to himself, for the Disposal of his Charity, that such as stand in most Need, may be profited thereby.

WE are to relieve the Indigent and Distressed, to single out such as are most unhappy, and make

make them the Objects of our Charity; and amongst such, the Widows and Fatherless have ever stood foremost in the Catalogue of the Miserable ;---especially---*such as are of our own Household, the Household of Faith* :---Which leads me now, in the last Place,

To make an Application of the Whole, suitable to the Occasion of our present Meeting ;---which calls for the Relief of many Widows and Children, of those Persons, who formerly laboured amongst you, and served God faithfully in the Gospel of his Son.

The Work which we are now engaged in, is a great and good Work, and what highly concerns us all; and tho' some of us may truly say, as § *Amos* did, *I am no Prophet, neither was I a Prophet's Son*; yet we are all of us, in some Respect, the Children of the Prophets, as we are Partakers with them of the Gospel, and receive many Advantages by their Office and Ministry.

IT is the Duty therefore of us all to assist in this pious and charitable Undertaking, it being one of those great Means, and Opportunities which we have, of resembling God,---who is * *a Father of the Fatherless, and pleadeth the Cause of the Widow*. Thus the Pro-

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phet Jeremy, † *Leave thy Fatherless Children and I will preserve them alive, and let thy Widows trust in me.* Thus again Hosea, § *In thee, O Lord, the Fatherless findeth Mercy.*

AND we of the Clergy should ever shew the Way in this Labour of Love, that others may see our good Works, and come in readily to our Assistance. For the Widows and Orphans of Clergymen are our peculiar Lot and Inheritance; and therefore we cannot say unto them as Nabal did to the Servants of David, * *Shall I take my Bread, and my Water, and my Flesh, and give it unto Men, whom I know not whence they be;---*for we know whence they are, and the Rock from whence they were hewn;---we know their Kindred, and where their Fathers dwelt;---and now we know the Necessities and Wants of their poor and afflicted Families. But to come nearer to the Point in Hand,

THE Loss of an affectionate Husband must certainly ever be a real Misfortune:---Hear but the Cries of our disconsolate Widow upon this sad Occasion, and you cannot but pity her.---If we say unto her, *Why weepest thou? Why art thou so grieved in thy Mind?* She will answer and say, *Let me alone that I may bewail myself, and add to my Sorrow, for I am sore*
vexed

† Jer. xlix. 11. § Hosea xiv. 3. * 1 Sam. xxv. 11.

vexed in my Heart, and brought very low :--- My Comfort is taken from me, and who will now look upon my little Ones, the Suckling and Infant yet hanging upon my Breasts ?—Seeſt thou not our Sorrow, and what hath happened unto us ? And what ſtill adds to her Misfortune,---behold the Creditor ſtands at the Door, (as was the Caſe of the poor Widow mentioned in the * ſecond Book of Kings) not to take away her Sons for Bondmen †, (for they were born in a free Country, and in a Land of Liberty) but to ſeize upon the Little that is left; ſo that ſhe is now quite deſtitute of all Manner of Convenience and Proviſion, either for herſelf or her Family.

Now the Thoughtleſs and the Ungrateful may indeed be deaf to theſe Cries, but ſuch as have the leaſt Remains of Reaſon and Humanity left, whoſe Hearts are not already *dead within them, and become as a Stone*, cannot hear and ſee all this, without great Emotions of Spirit, and real Compaſſion for their Miſery.

THE good Man of the Houſe is now removed into another Country, never to return more;---by whoſe Pains and Means, ſhe and her Family were once happily ſubſiſted; and he has

* 2 Kings iv. 1.

† The Hebrews had a Power over their Children, that they might ſell them, being looked upon as Part of their Goods, to pay what they owed. See Dr. Patrick's Note.

has left nothing behind him but his Orphan Children, (*the † Blessings which God was graciously pleased to give unto his Servant*) some of them but just in Blossom, yet insensible of their own great Loss, and their Mother's Misery, and unable to assist her, or to do any Thing for themselves.

SURELY in such a Case, and at such a dreadful Point of Time, it will not be enough to condole with her, and say, *Alas my Brother*; but we must readily assist her in whatever Business she has Need of us; and that, because she herself § *hath been a Succourer of many*.

AND though we cannot * *take her unto our own Home*, (it being already † *too streight for us*) yet we should let her be Partaker with us of the common Necessaries and Comforts of Life, that she (poor Woman!) may not be laid under the hard, but irreproachable Necessity of begging our Charity.

THUS || *Boaz* shewed his Kindness unto *Ruth* in the Time of Harvest.---He did not make her wait to glean with the Poor, and the Strangers, after the Corn was carried away, but he spake friendly to her, and let her glean after the Reapers, that she might not be put to the
In-

† Gen. xxxiii. 5.

|| Ruth 2.

§ Rom. xvi. 2.

† 2 Kings vi. 1.

* 2 Kings vi. 1.

Inconvenience and Trouble of gathering up the Ears of Corn, which were scattered up and down the Field; and he moreover commanded his young Men, when she gleaned amongst the Sheaves, not to reproach her, but to *let fall some of the Handfuls on Purpose for her, and to leave them that she might glean them, and carry them away with her.*

WHICH Instance should ever remind us of being liberal to the Poor, when we have gathered in the Fruits of the Earth, and reaped them in due Season, that they also may rejoice with us, in the Work of our Hands, and in the Blessings of the Lord our God.

BUT 2dly, We have yet an additional Misery to consider, and that is, the Orphan Children of deceased Clergymen, who are no less proper Objects of Compassion and Benevolence; for ** is not the Meat also now cut off from before their Eyes, and Joy and Gladness from the House of their Father?*—and though it is not the Will of their heavenly Father, that one of them should be lost, yet they are now like Sheep without a Shepherd, and they have no Man to guide them, or to go in and out before them, but run here and there, because they have no Pasture.

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* Joel i. 16.

POOR, unhappy Children! who, it may be, are *left both of their Father and Mother*, the melancholy Remains of a once chearful House;---who have lost their Stay, their Support and Comfort, and in this irreparable Loss, all future Expectations of Joy and Gladness;---who, as yet, know not which Way to turn themselves, to secure their future Quiet and Happiness, being unaided by Learning and Experience, and quite unfit for any Business or Employ.

IT is an affecting Sight, to see a Family who formerly lived in a decent and creditable Manner, thus thrown into the highest Distresses, and turned out helpless into a World of Misery to shift for themselves, and to be sent abroad (as it were) into new Colonies, and there to serve, for ought we know, under severe Task-masters.

SUCH as have not tasted of Want, or experienced the Changes of Fortune;---such as have not yet suffered any Affliction, or been injured to Misery, cannot easily conceive the Hardships of such a Condition.

OTHER Men's Children have this comfortable Prospect, that, when their Fathers cease to Labour, some of them may probably *enter into their Labours*, and reap some future Benefit by them. ---Or, it may so happen, that the
Widow

Widow may carry on the Business, (as is often the Case) for the future Maintenance and Support of an Infant and needy Family. But the Clergy, who are also Labourers, (but are debarred by the * Canons, and by the † Laws of the Land, from helping themselves, or providing for their Families by secular Business or Employment) when they are once dead and gone; other Men *enter into their Labours*, and all Profits and Emoluments immediately cease.

AGAIN, such as have Experience and Reputation in other liberal Professions, (as the Lawyer and Physician) usually encrease in Fortune, as they encrease in Years, and are able to make ample Provisions for their Families. But a Clergyman often Labours for many Years with Character and Reputation, and *his Plough sticks where it first went*; nay, it frequently so falls out, that he has nothing to plow, and therefore nothing to sow, and as little to reap. For many of the Clergy, (and I speak not here of *stipendiary Curates*) are without Glebe, without Tithes, either small or great, and enjoy but a very small Matter in lieu of these larger Profits and Advantages, and therefore no wonder that they cannot always secure themselves from the Contempt which follows Poverty, nor leave such competent Provisions for a Family, as other Men do, who have better

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* Can. lxxvi.

† 21 Henry VIII. 13.

Means and greater Advantages in Life: Nay, how can it ever be expected that they should leave any Thing at all?—a very melancholy Consideration for such as have taken true Pains to promote God's Honour and Glory, by their pious and holy Endeavours;—and who perhaps have ruined a strong and healthy Constitution by a dutiful and conscientious Care, intense Thought, and hard Study; who have toiled and laboured even 'till the eleventh Hour, in the Vineyard, under very great Discouragements, and for Wages far less than what some get by their manual Services and Employments. But from whence comes all this Misery and Want? Comes it from Negligence and Sloth, or a wasteful and expensive Life? Or, is it not rather owing to the poor and pitiful Provision, which many worthy Men are obliged to be content with? For though at the *Reformation of our Church*, the *Mother* was well cloathed, yet many of her *Children* were left almost naked †; and this is apparently the
great

† Most of the Monasteries were enriched by that, which indeed was the Spoil of the Clergy; for in many Places the Tithes which belonged to the secular Clergy were taken from them, and by the Authority of papal Bulls were given to the Monasteries. This was the Original of the greatest Mischief that came on this Church at the Reformation. The Abbots having possessed themselves of the Tithes, and having left to those who served the Cure either some small Donative or Stipend, and at best the Small-tithes or Vicarage: Those who purchased the Abbey Lands from the Crown in the former Reign, had them, with no other Charge reserved for the Incumbents, but that small
Pittance

great Root of all their Wants, and most of their Misfortunes, and is the Occasion of carrying on this annual Benevolence.

BUT to return to our poor Objects,---And give me Leave to beg one Thing for them, before I conclude ; which is *the one Thing needful*, " That they may be brought up in the Love of God, and in the Fear of his holy Name ;" that they may at least inherit the Virtues of their Fathers ; for they cannot now, at their own Expence, procure the Knowledge that is requisite to make themselves happy, either in this or a better World ; and a good and virtuous Education, we all know, is, next to the Grace of God in Christ Jesus, the greatest Blessing which Men can partake of in this Life. This therefore should ever be the principal Concern of us all, but of the *Clergy* more particularly, wherever they are under their more immediate Notice and Influence. We should take Care that these poor Orphan Children who have lost their own *Instructor in Christ*, be virtuously brought up to lead a godly and a christian Life, that (whatever the hard Fate of some may be hereafter, in a wicked and untoward Generation, in this Age of Profaneness and Infidelity, of Luxury and Licentiousness)

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they

Pittance that the Abbots had formerly given them, and this is now a less Allowance than the Curates had in Times of Popery. See Burnet's *Pref. to Hist. of Reform.* Sect. 20.

they may not be cast away, or ever become a Reproach unto us:---This is the least, and the very best we can do for them,---we can do them no greater Good.

LET us therefore, as we have Opportunity, water these young and tender Plants, (much impoverished, but yet not quite withered) that *they may grow up and flourish again in the House of God, and be as the polished Corners of the Temple.* For, great Pity it is, that the good Seed, which is already sown in some of them, should be quite lost for want of due Care and good Nourishment, and of some charitable Hand to cultivate and improve the Soil.

AND oh! how desirous should we all be, in our several Stations and Capacities, of thus improving this present Opportunity to the Glory of God, the Advancement of his true Religion and Virtue, and the Good of his poor and afflicted Servants in Christ Jesus; for in so doing, *we shall in no wise lose our Reward.*

WHEREFORE, I beseech you, that ye steadily persevere and rejoice in this Work of Love, that *ye be not weary in well-doing.*--- A Work highly necessary, useful and beneficial, which had its first Rise and Beginning * in a rich and fruitful Soil, *in this great and opulent*

* In the Year 1709.

lent Place, where Munificence and Liberality are its peculiar Distinction, and where true Charity never fails.—A Work, which has hitherto by God's Blessing upon our united and constant Endeavours, greatly prospered † in our Hands, and has been managed for the Good intended, with the strictest Impartiality and utmost Exactness; and 'till *a better Scheme* can be settled for us, we are heartily content with what we have at present, and are very thankful for it.—And, while we proceed to carry it on with the same godly Zeal, the same unwearied Diligence, and the same prudent Management;—While we continue faithful to our several Trusts, and are respectful and dutiful to our Superiors, and *continue in brotherly Love* amongst ourselves, we may reasonably hope for, and expect the Encouragement of all good Men, as well as the Countenance and Protection of such as are in Authority and Power.

AND, that this good Work may still prosper with us, let us continually pray unto God for the Assistance of his holy Spirit, that he would § *direct our Work in Truth*, but above all that he would pour into our Hearts that
most

† See an Account of what has been distributed this Year, at the End of the Sermon.

§ Isaiah lxi. 3.

most excellent Gift of Charity, the very Bond of Peace and of all Virtue, that we * *may encrease and abound in Love one towards another, and towards all Men.*—And this we beg for Jesus Christ his Sake.

To whom, with the Father, and the Holy Ghost, be ascribed all Honour and Glory, both now and for evermore. *Amen.*

1 Thef. iii. 12.

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